



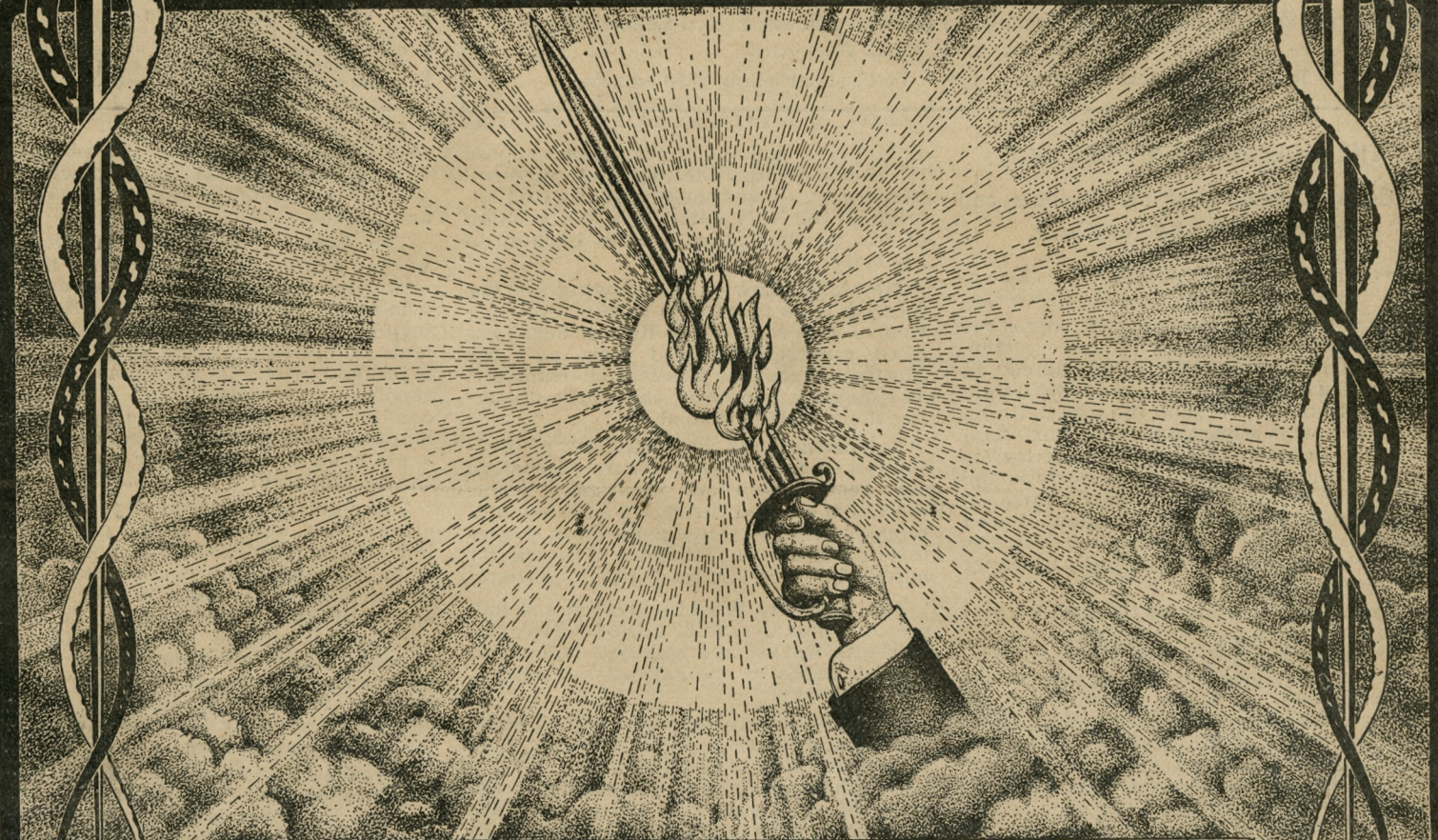
# THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XIX.

ESTERO, FLA., JULY 25, 1905.

NUMBER 7.



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ASTRONOMY

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SOCIOLOGY



# The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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## THE KORESHAN UNIVERSOLOGY.

### A General Summary of the Doctrines and Principles of the Religio-Science.

**K**ORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**Cosmogony.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**Alchemy.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

**Theology.**—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

**Messianic Law.**—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

**Reincarnation** is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

**The Spiritual World.**—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

**Human Destiny.**—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

**Immortality in the Flesh.**—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

**Celibacy.**—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

**Psychology.**—Koreshanity points to the basis of all psychic phenomena—the hu-

man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

**The Bible.**—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

**Communism.**—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

**Koreshan Socialism.**—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

**Church and State.**—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



# The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Whole No. 616

## The Earth Stationary and Cellular.

French Journals Casting Doubt Upon the Copernican Hypothesis; the Advocacy of the Cellular Cosmogony in Opposition to the Modern Theory.

KORESH.

IN THE WINTER OF 1870, I discovered the science of the universe, and coined the word to suit it—namely, Universology. The first time I ever saw the word was after I had coined it by compounding it of Latin and Greek words, the first part being Latin, and the last part the Greek *logos*, word or discourse. I do not say that the word might not have been previously framed and employed. I do not know when Stephen Pearl Andrews first employed the term; but I do know that I was not conscious of any use of it until after my application of the word to my science.

In the discovery of universal science (I might say in the revelation to me of what, up to that time, had been a mystery to the world at large,) I found the universe to be a composite whole, an integralism having been in perpetual existence in the past, and must be in perpetual existence in the future. I discovered the earth to be stationary, a macrocosmic and composite shell or rind circumferential to the atmospheres; and the solar, lunar, and stellar manifestations within this common rind or composite and concave sphere. It gave me a feeling of fellowship with the Rev. Jasper who said, "The sun do move." After thirty-five years, in which, for about twenty years the Koreshan literature has been circulated throughout the world, it is not strange that we should find the question of the mobility of the earth discussed, as noted in an issue of the *American Review of Reviews*.

Flammarion is quite incensed over the ignorance displayed by some "well-informed" French journals, which have been casting doubt on the subject: "Speak-

ing of these various newspaper articles discussing the fixity of the earth in *La Revue*, he says: "To conclude from these dissertations, these *jeux d'esprit*, that modern astronomers doubt the movement of the earth, is to ignore the very fundamental framework of their geometrical discussions."

Does not M. Camille Flammarion know that the entire system of modern astronomy is predicated upon the basis of an original and primary doubt? Is he not aware of the distressing fact that the first fundamental proposition of modern science rests upon hypotheses, and that the great Darwin has publicly declared that, "In scientific investigations it is permitted to *invent any hypothesis*, and if it explains various large and independent classes of facts, it rises to the rank of a well-grounded theory"? Has not Flammarion ascertained the fact that modern astronomy has only risen to a "well-grounded theory," founded upon a primary assumption or hypothesis? Is not Flammarion, with every other "scientist," aware of this distressing dilemma of the hypothetical astronomers of the present time? If not, he should commence early to learn his lesson.

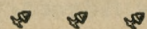
The universe is a fixity from more points of view than one. It is creation from God who dwells in it, and derives his functional powers through his inherent relativity to the integralism of the universe of which he is a part—an intellectual part, individual and recurrently personal. The formation of the universe is discovered to be cellular and therefore concave, not upon the basis of hypothesis, but upon the actual and posi-



tive demonstration by three systems of geometrical calculation, including optics and mechanics.

When the "scientific" world, and the world generally, discard the speculative and hypothetical methods of arriving at conclusions, and begin to reason from demonstrated, rather than from hypothetical premises, they will begin to awake to some startling facts, and to realize the astounding absurdity of any and all conclusions predicated upon the guesses of men ignorant of the first principles of the origin of life and the destiny of the human mind.

The most advanced thinkers of the times are seeking the origin of life. This is ignorance seeking light but finding none, because the keys of knowledge have been taken from the world by the doctors of the world, under the influence of scholastic and classic cult. No wonder that the question is being agitated in the scholastic circles! The subject cannot be hammered for thirty-five years from such institutions as the Koreshan University and the Guiding Star Publishing House without awakening interest and discussion.



#### THE LAWS OF ORGANIC CONSTRUCTION.

The Creation of Man and Cosmos; the Law of Gravity Shown to be the First Law of Form.

KORESH.

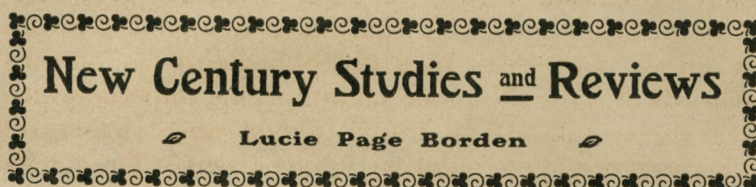
THE DESCRIPTION of creation given in the first chapter of Genesis was never intended primarily as a presentment of the physical cosmogony, but as the creation of the man himself, which in his most external manifestation, is in the physical form. Thus in this outward degree the heavens comprise the various regions of the mind, while the body constitutes the earth. This, however, applies only to the integral man, and not to the so called humanity who have not attained, through the restoration, to the image and likeness of the Gods. While the genesis of man is described in the first chapter of the Hebrew Book, it is also true that the perfectly structured and integral man is the archetype and microcosm of the physical universe; and when the comprehension of the one is reached, then also is that of the other.

The physical sun is the center of the physical universe, and the earth is its crust, shell, pediment, or rind. As the sun is composed of light and heat as its primary substances, so the mind correspondingly is composed of the affectional, love, or desire substance, and its accompanying wisdom and intellection. These two principles and substances are the primal substances of being; the one is the heat, the other is the light of the mind; and these two forces extend and exert their influences in the body to effect and perpetuate its substance and form, with all the accompanying phenomena.

The activities of the mind, so far as they relate to

the organic structure of the body, proceed from the conjunction and unity of the two primary forces and substances of mind. These activities eventuate in the formate solidarity of the organic natural structure, through the formation of another substantial force; namely, the force of gravity. Weight force, or as it may be technically called, gravic force, is the first product of the union of light and heat, and is the first law of form.

As one of the fundamental principles of knowledge, we here reiterate that the law of gravity is the first law of formation or creation, and is the product of the union of light and heat; and that body is the product of love and wisdom, the two corresponding substances of mind.



#### IS ALCHEMY DEAD?

The Law of Transmutation and the Origin of Life; the Gross Materialism of Modern Scientists; the Revival of Alchemy.

"THE MEDIEVAL QUEEN of the sciences (theology) is today as dead as alchemy." This statement was recently made by Goldwin Smith in the *New York Sun*. Can it pass unchallenged? Not while there is at hand such a statement as that shown in the *Outlook* for February 25, of the current year. The professor of chemistry in Washington and Jefferson Colleges writes in this number on "Modern Alchemy," closing his article with the significant words: "The chemist has become the alchemist."

The transmutation of matter, in the opinion of Professor Duncan, has its place among observed phenomena and is going on spontaneously without any intervention. Nature herself has revealed it to those who are discriminating enough to see an example of this wonderful process in the changes observed to be taking place in certain metals. Some have not this discrimination, but so long as the subject of alchemy is put forward so prominently in a periodical so well known as the *Outlook*, it is surely incorrect to say that "alchemy is dead."

Goldwin Smith has not discussed the subject of Alchemy himself, but he has confined his communication to the origin of life. This subject bears directly upon the related one of alchemy. "Life," says KORESH, "is the Immortal Man." The law of alchemical dissolution applied to the atoms of the material body, produced the Elixir of Life nineteen hundred years ago. Those who received the substance of the Lord's body, reduced to his essence, received the germs of a higher life than that perpetuated on the common plane.

The science of alchemy was discovered as a fact in the face of the false teachings of modern chemistry, by



the Founder of Koreshanity in 1870, and it has been maintained as a fact without cessation in the interval since that date. Alchemy is not dead, but is rehabilitated and placed on its own feet. The gross materialism which denies the spiritual side of things, has persisted in putting forward the indestructible atom until refuted at last by the testimony of the senses.

In regard to the origin of life, Goldwin Smith says: "We challenge the assumption that physical development out of a germ-plasm is the beginning and end of all." He is not satisfied with the drift of modern materialistic science which is not science. He sees that something more is needed to complete the chain of evidence, but he does not suspect that it is found in alchemy, the science which he calls dead.

The origin of life on the mortal plane in its proximate aspect, is in the transmutation of spirits to materialized human forms, through Nature's processes. The child who looks with wide blue eyes upon the world, is not the mere result of a protoplasmic germ, but has passed through the same metamorphic impetus which transforms the human frame to dust, and transmutes the thoughts of the mind to living tissue. The spirits of the departed are materialized again and become the germs of reproduction. It is impossible to understand the origin of life without a knowledge of the alchemical law everywhere operative in the universe.

No man can become immortal without passing through a complete physical transformation by which his body is reduced to spirit. Such a law has been revealed, and the science of the revelation is in the hands of those who choose to apply it to themselves. The application of the law is not independent of the Revealer, who stands in a central attitude toward the race. The subject as handled by Mr. Smith shows only the direst ignorance of the laws of life.

#### The Uses of French.

THE SUPERFICIAL acquirement of the French language is not at all useful, nor does it conduce to culture. A mere smattering of a language gives no pleasure either to the possessor or to his friends. The misuse of terms accruing from a superficial study does not redound to the credit of the instructor, who is blamed for the lack of proficiency in his pupil. The proper conception of the French language shows that it is not inferior to any other as a linguistic attainment when it becomes such a part of the mental furniture as to be always at command. It is not necessary to pore over French books from morning till night, but to set apart a certain portion of each day for the acquirement of this accomplishment, is indispensable to the beginner.

The uses of life are served by a thorough comprehension of this language. Those who acquire French are able to converse with fluency when they find themselves in a foreign country, for French is in every sense an international language. It is useful in diplomacy and in foreign affairs, and in many avenues of trade. The ability to read French is indispensable to the scien-

tist who has found that his own subjects have been copiously treated in clear style by French authors and specialists.

The ability to discuss every-day topics in the French language is an acquirement very rarely seen in America among those who have studied French. It is, however, not impossible when the knowledge gained is supplemented by a good newspaper. The construction of a letter correctly written and spelled in the French language, does not require a great amount of study as many suppose; but in order to do it there must be a thorough knowledge of grammatical rules. It is, indeed, an excellent test of the student's culture and familiarity with the language.

The whole subject has been treated by many authors and French teachers, but no one has ever placed a single obstacle in the way of giving lessons by the natural method, because it is obvious that it is the only rational one. French is not a dead tongue. No mortuary epistles are needed, for although race suicide is sometimes deplored in that country where prizes are given to increase the population, no one has been called to weep at the bier of the French language or say masses over a defunct nation.

The long circumlocutions which are found in English do not appear in French. It goes straight to the mark, and is clear and sharp.

"Is a bullet light,  
That dashes from the gun-mouth, while the eye  
Winks and the heart beats one, to flatten itself  
To a wafer on the white speck on a wall  
A hundred paces off? Even so direct,  
So sternly undivertible of aim,  
Is this French people."

Thus Mrs. Browning wrote, and as every one knows, a language reflects the character of its progenitors.

Why is the Japanese language so urbane, so free from harsh expletives? Because, as the Japanese themselves tell us, it emanated from a woman. This is why the natives are obliged to swear, if they desire such an infringement on the national dignity, in a foreign tongue. The language mirrors the people.

The study of French is useful not merely as a linguistic acquirement, but as a means of permanent culture. It broadens the mind to be brought into contact with the literature of another national type. It has also a reflex action upon conduct, for those who study other races through their word-forms learn more benevolence of feeling and come closer to a universal sentiment that touches all men with the same charity. It enlightens the judgment to learn how a different race has dealt with some of the problems in jurisprudence and ethics.

The French nation as a rule has been noted for its aptitude for science, and it would seem to be peculiarly fitted by its development and training to grapple with some of the latest issues brought to the front by the discovery of the Cellular Cosmogony.

The universe is extended at the expense of mind.



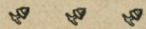
## The Peace Conference.

THERE HAS BEEN no announcement more satisfactory to the American people than the news that a peace conference between the belligerent nations, Russia and Japan, is to be held in Washington. It is due to the intervention of President Roosevelt that such a conference is to be given a prominent place on the scene of the world's diplomacy. Whatsoever the outcome of the projected meeting between these ambassadors, the fact that it has been consummated by the President puts him before the world in a new role. It was the desire of the lamented Secretary, whose death has so recently taken place, to see the United States a great world-power. His wishes are furthered by the acceptance of the President's notes to the two powers so long engaged in deadliest conflict.

There is much complaisance over the event in prospect, but it will fail to make the best impression upon the world unless the United States is seen to be the coming nation. If Secretary Hay had understood the necessities of the two nations, he would have invited them to meet in Washington with representatives of the only system of sociology which solves the problems of the hour. It is a remarkable event that the United States should intervene to check the devastating course of the war that has convulsed the Orient. It would have been a greater matter could the peace legates have had the hope of meeting those who could teach them the true principles of sociology.

How to avoid the difficulties which beset Poland; how to avoid the difficulties which beset St. Petersburg; how to avoid the difficulties which beset internal Russia—are not these questions of as great import for the Czar as the conclusion of the war?

What are the true principles of sociology? What but those so freely exposed in these pages? Constitutional liberty, private ownership of land abolished, a public treasury, public amusements and a common educational fund, municipal ownership of public utilities, and the principle of love to the neighbor exemplified in business dealings—these are some of the remedies for the ills of a moribund civilization.



## Comprehension of the Universe.

KORESH.

A STUDY of the laws of form as pertaining to the universe, must rest upon the solid rock of an appreciable—not an inappreciable thing. The man who claims to be “finite” would necessarily be an idiot, were he to attempt to outline and define the laws of form, motion, and phenomena of that which he declares to be “infinite” and beyond his comprehension. There is but one mind that can comprehend the form of the universe, and that is the mind that creates and perpetuates it,—the mind of the Most High. This is the mind that was in Christ the Lord, the mind of the great Jehovah—for he was Jehovah.

## General Contributions

## THE RECONSTRUCTION OF HUMAN SOCIETY.

The Present Bondage to the Love of Money and the Elements of Chaos; the Beacon Light of the New Order.

BERTHA LDINE, MATRONA.

RECENTLY we read a brief article reporting attractively reminiscences of ante-bellum slave-holders, relating to the devotion of emancipated slaves who continued their service from pure love, and as was stated, “in the joyful acceptance of the laws of caste.” One thing needed by this world today, for its reduction to a new order from the chaotic conditions incident to its final destruction, is a scientific understanding of the laws of the divine order, that will make possible to every mentality a joyful acceptance of the blessed and eternal laws of caste. The construction of the grand man constituting the body of the kingdom of heaven in earth, requires the social emplacement of nations and men their constituents, in a legitimate anatomical order, making the whole anthropotic universe one new man, the body politic, of the Lord's promised earthly inheritance.

We are expressly told by the record of Inspiration that there are “diversities of gifts” and “many members” possessing these divers gifts, which indicate their specific functions and the legitimate conjunction of member with member. It is a law of progress that to progress a man shall act well his part in whatsoever position and condition in life he finds himself emplaced in the order of law. Genuine science of universal being declares to man that naught is found in the most circumferential element of the universe that cannot be duplicated in the most central construction of form and function, the microcosm of universal being. The perpetuity of the microcosm depends upon the perpetual return to the center of the life-giving spirit of every element from center to circumference, in obedience to the laws of progressive involution. The most circumferential element by the cross of Christ is transmuted and transmitted from plane to plane of progressive involution till found all glorious in the central Sun of being, the central consciousness of the divine unity of all things in the Christ of the ages.

To be content, actively and progressively content, in a condition for the betterment of it and of yourself, indicates the traveler in the pathway of the just, which is as a shining light, shining more and more unto the perfect day. “The book of the generation of Jesus Christ” indicates his passage along this pathway of progressive involution from embodiment to embodiment, till at last he is seen “the fulness of the Godhead bodily,” and rationally saying, “I am the resurrection and the life”—he being the involution of the spirits of the just as perfected by the possibilities of each generation till the generation of the Virgin Mary, Joseph, the



priest, and John the Baptist, perceived the finished Man, the Son of God, in whom dwelt the unity of divine love and wisdom, the Father-Mother Deity of all finished or created men.

This Deity, in the personality of his anointing by indwelling presence, is the legitimate Head of the divine-social order. In conjunction with this Head, God hath given man all things richly to enjoy. Arriving at the stature of men in Christ Jesus, man is tall enough to oversee the all things, and perceive the applied laws of God's eternal orders, successive and simultaneous, and know that no injustice is done by the Almighty to anything after its kind. He can perceive the necessity of that which is, that that which is altogether righteous may become triumphant in the order of law.

With the wisdom which cometh from God only, and is the desire of all nations, the man in Christ accepts the price of his ransom from bondage to iniquity—the surrender of himself, body, soul, and spirit to the Christ of God—and works out his own salvation in obedience to his commandments. "If ye love me keep my commandments." In such living sacrifices God can work to will and to do his good pleasure. It is a part of God's pleasure that every finished man shall ultimately know all things and have the wisdom of all experiences, and be part and parcel of every phase of his universal being, until at last he is rounded out and made complete in his own image and likeness as the fulness of the Godhead bodily.

Men kick under the dominion of the laws operative for their all-around development—kick till they kick themselves tired enough to lie still and listen to the teachings of wisdom. "If I make my bed in hell, behold, thou art there." To wisdom they finally surrender. She is irresistible to those who have exhausted folly. God will have all men to be saved in obedience to the laws of self surrender to the inherent attractions of the Christ, who is the origin and destiny of all that is progressive in aspiring men. All men living have been slaves and sold under bondage to iniquity by man to man, by vice to vice. Today the whole world is in wage-slavery to the golden calf.

Rich and poor alike have a common master, the love of money; and they are in bondage to the sin of it and its wages, death. The envied rich, rich in that destroyer of the world's peace, the power of usury, are poorer than the poorest who gives his all to the Lord that drives out of his temple the money-changers and overturns the tables of all their laws. The poverty of many a poor man has served to make him rich in faith to fulfil the law of forgiveness in the presence of the rich: "Father, forgive them, for they know not what they do." During the darkness of the reign of the Lord's death in men, the life of God in the flesh is nowhere apparent. With the dawning of the Lord's day comes the radium of the Life-giver, the Goddess Wisdom. Knowledge increases; restitution is made; all men knowing the Lord from the least to the greatest, their social emplacement follows. He knoweth all who

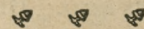
loveth all. Of all he forms a man—a grand social order, a church triumphant in earth.

The head of the woman is the man; the head of every man is Christ, and the woman is the glory of the man. She crowns him king of her heavenly state, and he accords her the divine preëminence of his earthly inheritance. With an eye single, one in heart and life, they apply the law of divine social emplacement. The greatest becomes the servant of all. No member of this divine-human society can say to another, "I have no need of thee." He that is faithful in that which is least, is faithful also in much. The circulation of all the elements essential to the life blood of God Almighty is unimpeded in their legitimate proportions and relations as scientifically determined by the known laws of social health. No vessel in the Lord's house is without honor; and to the servant of all is honor preëminent; and he is most honorable who most honors his Head in the service of its mentality exercised for the well-being in divine unity of head and body.

The published order of the resurrection unto life declares Christ to be the first-fruits, and after that "they that are his at his coming," "every man in his own order." Order, not chaos, is the Lord's declared purpose. Once emancipated from bondage to iniquity, we shall be free to serve one Master according to his impartation of gifts and callings; and God, even our God, shall bless us. The impartation of gifts and callings will include the power of joyfully accepting, through scientific understanding, the eternal laws of caste.

This world is worrying itself to death with the spirit exhibited in the anxious query, "Who shall be greatest?" Let us find rest in determining once for all: the Lord shall be greatest. He knoweth all, because he loveth all, every man in his own order. Therefore, let him determine the emplacement of the rest. A rest has been found for the sole of man's foot. It is a Rock in the midst of shifting, sinking sands. This Rock sustains a beacon-light for the direction of the steps of the searcher for rest. The light is in a tower of strength, for the man who would climb to see far and wide the returning hosts of the ransomed of the Lord.

This Rock is destined to become a mountain, even the kingdom of the Gods in earth, the Holy House of Israel. A dispensation of righteousness is awaiting the hungry and thirsty for righteousness. In that dispensation the rich and the poor, of whom the Lord is the maker, will worship together. Each will be poor through making many rich; and the same poor will be rich because the same many will have all things in common; and the Lord their maker will have made them so orderly that every member of his body will know and keep his own place and mind his own business fearlessly, knowing that every other member is doing the same thing, and that all are working coöperatively for the glory and honor of their Head, whom they in honor prefer, knowing him to be the most faithful Servant of all.



The love of money is the root of all evil, the generator of all inharmony and discord.—KORESH.



## THE COMING OF THE MESSIAH.—PART 2.

A Critical Examination of the Subject of Messianic Manifestation for the Present Period of the World's Progress.

REV. J. B. PARMELEE.

THE BIBLE TIMES for that great event are full, and the present time is ripe. What are the signs of its fulfilment? Jesus had made a general statement respecting it to his Disciples; but desiring something more explicit, they asked him: "When shall these things be? and what shall be the sign of thy coming, and of the end of the world [the consummation of the age]?" After giving them a forecast of many events which should precede it, he finally said: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

The Lord began to give light first through Swedenborg to the spiritual world, more than one hundred and fifty years ago, which light of truth brought on judgment in the spiritual world, clearing that realm of the falses which had been accumulating there through the dark ages, and obstructing the descent of truth from God to man in the earth. Every truth of the early church had become falsified, and the lives of those who taught and lived those falses had become intolerable, and universal ruin impended. At the dissipation of the dense clouds of falsity in the spiritual world in 1757, the first dawn of the light of the new day began to descend to earth, and to take effect in the minds of those prepared to receive it. Very gradually the prevailing falses in pulpit and press loosened their hold during more than a century.

The time had arrived when some were hungering and thirsting for righteousness in all departments of life, and stretched out their hands unto God for those spiritual and scientific truths which must lead the way to integrity of life. The time had come for the fulfilment of the Lord's promise: "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Now, when there is such a felt want of God, he *must* come; and so he has come, so far as the sending of the Sign. But who and where is the man, who is the accredited Sign, who shall prepare the way for the coming of the Lord in his Sons?

Elijah in John the Baptist was sent to prepare the way for the coming of Jesus. Let us trace the lineage of the Messiah of that age. He is declared to be of the tribe of Judah: "Judah is a lion's whelp; \* \* The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be." (Gen. xlix: 9, 10.) Historically Jesus descended from the tribe of Judah; this needs no proof. In the Apocalypse Jesus is called "the Lion of the tribe of Judah." Such was the Messiah of nineteen hundred years ago. But another is referred to, and the posterity of Joseph must constitute the line through which he comes. "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run

over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the Shepherd, the Stone of Israel.)"

Whenever the Lord comes in any age, by means of any man, he is the Shepherd, the care-taker of the flock; he is also the Stone, the true foundation, the teacher of basic truths. It has been shown that the credentials of Jesus were genuine. He fulfilled all the prophecies concerning him. If a man comes claiming to be the Messiah, the truth-bearer, of this age, we may properly demand his credentials. "By what authority dost thou these things?" Jesus answered, "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works." Nicodemus confessed that, "No man can do these miracles that thou doest, except God be with him." Jesus proved his claims. He stamped himself upon the age at first, and it still bears his name and impress. It is impossible to turn back the tide and date "A. M." instead of "A. D." His light shineth more and more unto the perfect day, when a new date will be established.

Today there stands a man upon the earth who claims to be the Anointed one, the Messiah of this age. Can we receive him? Not unless his credentials are absolutely unimpeachable. We cannot afford to be deceived in a matter so important. Since the Lord has promised to come again, he will come at some time, in some place, and as a man. If we desire his coming we should be in expectancy of the great event, and be careful not to shut the door in his face when he comes and stands knocking. How shall we be able to recognize his knock, if once we deny and refuse a sincere and adequate investigation?

Some said of Jesus: "Away with this man. \* \* We will not have this man reign over us." Some may candidly ask, "Was not Swedenborg final? Did he not speak the last word in the opening of the spiritual sense of the Bible? Did not that constitute the coming of the Lord?" To the spiritual world, yes. "Did he not witness the last general judgment?" In the spiritual world, yes. But to what end was all this? To prepare the way for a judgment in this world of ultimates, for "all power is in ultimates." The work began in the spiritual world, and in the presence of the great Seer must be brought to ultimates in earth or all is useless. Truth alone judges; and a general judgment is absolutely indispensable in this world, or universal man would perish from the earth, and the foundations of the heavens be removed, and all cease to be. If the foundations be destroyed, what can the righteous do?

The falses of the world of spirits were exposed and condemned by the restoration of spiritual truth to the inhabitants there, and thus caused to pass away; since which genuine truths descend to the inhabitants here; and they have been offered to the people more fully and rapidly since 1870, when the present Messiah was divinely illuminated and furnished with all religious and scientific truths, including the genuine exposition of the



literal sense of the word, in which sense the "Word is in its fulness, holiness, and power."

Now will be exposed, condemned, and removed, the falses and evils prevailing here and recklessly plunging the world into ruin. So long as men are deluged in falses, religious and scientific, as they were and as the great majority still are, they are unable to discern the literal sense of the Word, so indispensable. Swedenborg, performing a Messianic mission to the spiritual world, was a man raised up among the people, prepared through many generations to perform his appointed work. This done, he could be intromitted into the spiritual world and become divinely illuminated in the spiritual degree of his mind, and thus be enabled to rationally see and publish the spiritual degree of the Word in the spiritual world and here.

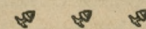
It is equally necessary that the man who is chosen to be the Messiah of this age to this the natural world, should have been prepared through many generations to be divinely illuminated, so as to discern all science, natural and spiritual, religious and secular, in God's book of Nature and Revelation, and publish the same in a rational manner to the world. Bringing these truths to the minds of men will effect a judgment here, and inaugurate a new age. Is the present claimant to the Messiahship fully answerable to these requirements?

In Genesis xlix:22-24, he is declared to be the Shepherd, the Stone of Israel. Now, the Shepherd of Israel, according to Isa. xlv:28 and xlv:1, is CYRUS (Hebrew, KORESH). "I am the Lord \* \* that saith of CYRUS, He is my Shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." "Thus saith the Lord to his anointed, to CYRUS, whose right hand I have holden, to subdue nations before him." CYRUS, then, is the name of the Shepherd, the Lord's Anointed. CYRUS is the name of the present claimant. What is and must be the name of his natural father? It must be Jesse; and so we find it. (Isa. xi:10.) "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people. \* \* And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Is it a mere coincidence that CYRUS should be this claimant's name, and his father's name Jesse, thus answering fully to the prophecies respecting him? Every man's life is according to some purpose, and accidents do not happen. KORESH fulfills the prophecy of Amos vii:8: "And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more." Here

is a promise that all falses shall be corrected, and all evils rejected.

The teachings of KORESH are fully adapted to that end in all department of thought and activity, and much has already been accomplished. His illumination in 1870 covered the entire field of science, natural and spiritual, so profoundly interesting to man; but to him was revealed his own personal quality, and the momentous work assigned to him as Messiah. He at once announced many facts which would be confirmed, and fallacies which would be exploded later; and all this is being done daily by discovery and experiment.

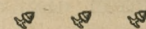


## The Twelfth Great Gathering.

KORESH.

During the cycle of Mazzaroth and at the end of each division of the grand cycle, there is effected a reunity of God and man—God and man sup together. There are twelve of these suppers during the entire period. The final one of the twelve is now about to occur. This is indicated by the sign Aquarius, or Water-carrier, the man with the pitcher in his hand. This can only be comprehended by a knowledge of symbolic language. Water is the symbol of scientifics. A pitcher implies the same, for it is the container of water. John the Revelator saw this sign when, in his vision on Patmos, he defined the angel standing in the sun [in illumination], who "cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God." The Lord's supper with his Disciples was a portrayal of this coming and greatest event. As we now approach the grand consummation, we issue the call for the great gathering to the final supper; for it is the province of Koreshanity to feed the multitude. This can best be done by the inauguration of a gathering together of the elect from the four winds of heaven, upon the basis of a great industrial and economical system, involving the common ownership of all possessions; the equitable adjustment of labor; a regulated and judicious distribution of all the necessities of life, and adaptation of the benefits accruing from the invention of labor-saving machines and devices to the relief of the performer of uses, and in general a righteous administration of all the concerns of the Koreshan Commonwealth. To such an end we are devoting our lives. Our industrial system exists not in theory merely, but in actual application. It is yet in its infancy, but it stands upon its feet in the heart of western activity, in the very midst of the turmoil of competition, and stemming the tide of active opposition and the intolerant persecutions of modern Christianity and "civilized" paganism.

The so called man as he now exists is a lower type or genus from the Adamic race, being merely the chaos from which the Gods create.



Elijah the Prophet institutes a new phase of equilibrium for the race.—KORESH.





## In The Editorial Perspective.

THE EDITOR.



"MYSTERIOUS RADIUM" is said to have given the scientific world a wonderful impulse in lines of investigation and research. It was no sooner discovered than the scientists began to speculate concerning its character and uses, and to endeavor to explain the problems which it suggests. It is surely not thought by any one that *mental* substance is imparted by radium. Radium itself has given no impulse to the scientists. Thoughts come from spheres of mentality, not from inorganic substances. There must be a primary source of all the mental agitation and discussion concerning radio-active substances. In the course of these lines we shall inquire as to the character of that source—what it is that gives impulse in lines of investigation as to the character and origin of life. It is not necessary to believe all one sees in the display lines and columns of newspapers and magazines. It is quite impossible to do so, since there are many conflicting things published in modern times. But now and then the "discovery of the origin of life" is announced with apparent seriousness on the part of the daily press—and perhaps by the men concerning whom the reporters write. "The Origin of Life is Discovered by a British College Chemist," captions an article in a daily paper. The results of experiments with radium are given; but it does not appear that the origin of life is discovered at all. What the scientists lack, however, in lines of actual discovery, the newspapers make up in startling announcements; and the public is led to believe many things that are mere creations of the imagination, sensational capital that stocks the mental machines of newspapers, and quite seriously afflicts modern chemists, physicists, and astronomers. The experiments referred to were made in the Cavendish laboratory, Cambridge, by Professor J. Butler Burke. He has placed radium with *bouillon* in test tubes. Pointing to their contents, he said, "Possibly they are a primitive form of life. At present what has been done has suggested vitality." But he seems to expect to see actual life produced himself, believing that it may require thousands of years to produce life. He proposes, however, to leave what is termed a "remarkable legacy" to the world. He is to prepare some tubes of *bouillon* and earth, and place them in the British Museum to be opened at intervals of hundreds or thousands of years; and he says of them: "If the problem has not been solved before then—they may be useful." And then the reporter adds: "Truly a remarkable legacy, which only the scientific mind which thinks in *aeons*, could contemplate." Remarkable legacy, indeed! Such "remarkable legacies" of modern scientific ignorance will soon be cast out as utter foolishness, unworthy of the name of science! But radium is in itself a wonderful substance; all substances are wonderful, when we contemplate their character and possibilities. And radium is peculiar, in that it is a composite substance, highly developed, radio-active, and in a measure self-constructive by means of its own vortex of materialization and combustion. All the discussion and speculation in the modern scientific world concerning radium is *reflexive*—not from radium itself,

which can impart no mental substance. The reflexed mentality is from the primary source and center of the progressive mentality of the modern world, in which *mental radium* is directly related to the laws and cause of life itself. Radium is a solar substance, and typifies a radio-active mentality, from which are derived all the impulses in lines of modern research. Can it be that that central mentality is resident and active in a man, a personality tangible to the external and rational senses? From what else than a *vital form* could vital thought proceed? The actual discovery of the laws and principles of the origin of all life—or the man making the actual discovery, is the source of all impulses to inquiry and investigation and experimentation as to the origin of life, on the part of modern scientists. Mr. Burke has said: "But if the origin of life is to be solved, it will be by a physicist, for the physiologist seems to have given up the task as hopeless." But the physicist is at sea himself as the nature and character of matter, and he knows nothing concerning *spirit*, which is certainly essential to life. He alone discovers the laws and principles of life who comprehends the laws of transmutation. The Discoverer of the origin of life is an Alchemist.

The crime of getting rich is becoming more and more apparent to the common people. The mad rush for wealth is known to be the cause of the world's troubles on economic lines; and the spirit of greed is the great destroyer of morality and refinement; it is the curse of civilization. In a speech at Ocean Grove, New Jersey, President Roosevelt recently emphasized the fact that the excessive prosperity of the few is not necessary to the progress of the many. "Venomous envy of wealth is simply another form of the spirit, which in one of its manifestations takes the shape of cringing servility toward wealth, and in another, the shape of brutal arrogance on the part of certain men of wealth." The President points out the fact that the greatest men of history, not only of the American nation, but of the world, were not possessors of great wealth. The spirit of heroism is too much absorbed in the object of its desire to pursue the methods of the wealthy or the methods of obtaining wealth; and true educators have no disposition to accumulate fortunes. "The roll of American worthies numbers men like Washington and Lincoln, Grant and Farragut, Hawthorne and Poe, St. Gaudens and MacMonnies; it numbers statesmen and soldiers, men of letters, artists, sculptors, men of science, inventors, explorers, roadmakers, \* \* moral leaders in great reforms; it numbers men who have deserved well in any one of the countless fields of activity; but of rich men it numbers only those who have used their riches aright, who have treated wealth not as an end, but as a means, who have shown good conduct in acquiring it and not merely lavish generosity in disposing of it." The President does not look with favor upon the tendency of the modern mind to become absorbed in material wealth; but the wealthy themselves will not see the point until they are engulfed in the seething vortex of revolution. The tend-



ency of the world is toward the whirlpool of conflict. It will require an unprecedented time of trouble to teach the world at large the great fact that coöperation, not competition; that love of the neighbor, not love of money, is the great ideal of economic relations and social fellowship and progress. The perils of wealth are so great, the temptations of millions so numerous, that he is a hero who can withstand the evil effects of the possession of the immense power which enormous wealth bestows. Let there be an end to the crime of getting rich on the part of the few, that the many may enjoy the comforts and even the luxuries of life.

American art collectors have recently been seriously warned by a writer in position to know the facts, against fraud practiced in Parisian sale-rooms. The writer maintains that there is a shady side of the Parisian picture trade, and that fraudulent practices in picture-selling have never been so barefaced as during the last few years. Masterpieces are copied by experts, and the copies bear new names. "All the canvases by pupils of Corot, Diaz, and the others—men who had worked more or less in the style of the masters—which could be found, were collected and resigned. How is it that nowadays so few pictures by Villers and Mazon can be found. The many works which those excellent painters produced have not been destroyed. No; they have not been thrown away as worthless because of the greater renown of Millet and Corot; they are hanging at this very moment in the galleries of great collectors, but baptized with other names than those of the men who painted them." It is said that clever copies are made of the works of Corot, Daubigny, Diaz, Theodore Rousseau, and others, and sold as originals to American art collectors. The category of fraudulent schemes resorted to, is a long one. Here is the false commercialism of modern times in art, just as it is in everything else of the present old and evil world. What a havoc the love of money plays in all departments of activity! If love of service of the neighbor in obedience to the laws of equity and of life prevailed, would there be boodling in politics, graft in government, fraud in trade, adulteration of food products, piracy in literature and art? It appears that the people of Christian nations are at a low ebb in human ethics, principled in evil.

Some years ago Mr. Barnum, the famous showman, said: "The most difficult thing in life is to make money dishonestly. Our prisons are full of men who attempted to follow this course. No man can be dishonest without soon being found out, and when his lack of principle is discovered, nearly every avenue to success is closed against him forever." If these words were true in the days of Barnum, who originated the expression that the people love to be humbugged, they are certainly not true today. It has strikingly come to light that now it is scarcely possible to make money through the policy of honesty. The revelations of Thomas W. Lawson concerning the practices of the great corporations, are opening the eyes of the people to the fact that dishonesty is startlingly prevalent. Last week the Rev. Dr. Wylie, of New York, declared that "Greed for gold is almost universal in America. To use

an offensive term, graft seems everywhere. This craze for wealth leads to cheating, stealing, lying, and many immoral features in business." But the Rev. Dr. Wylie fears he may be considered sensational; yet he points to the fact that the President of the United States has instituted measures whereby he may deal with the grasping, greedy corporations; and that he has done so is evidence that great wrongs, great frauds, even schemes of frenzied finance, prevail in high places.

"Barbarians, indeed!" remarks the *Wall Street Journal*, referring to the Japanese; and then proceeds to reveal the fact that though the people of Christendom are accustomed to think that the Japanese were sunk in deep barbarism at the time Commodore Perry made his famous expedition to that country fifty years ago, they were really civilized. They showed that they had a knowledge of geography, and that they were even acquainted with the commercial products of the West; they conversed in different languages; and at the time of the visit of Commodore Perry, it was learned that the Japanese had translated into their own language a history of the United States. The American people did not civilize Japan; Perry merely arranged with the Japanese government to enter into commercial relations. Modern Christianity has done nothing to refine the Nipponese, nothing to elevate their morals. Japan is a very ancient people, a very ancient nation, and are today both progressive and refined. "Barbarians, indeed!"

The editor of the *Wall Street Journal*, in a pointed article on Russian affairs, says: "Revolution in human affairs denotes death of an old order and birth of a new. Sometimes the process is very gradual and only the trained observer can note the signs of progressive dissolution in the dying order. Sometimes it is violent in the extreme and the signs are readable by all who run." These words are true, and applicable not only to Russia, but to the impending universal revolution. For many years the signs of the times have been observed by a trained Observer, the Seer and Prophet of the new dispensation. He has warned the world of a coming revolution, and has pointed out the causes. The world has not believed his declarations nor heeded his warnings. But the progressive stages of revolution give place to terrible evidences of the approaching end. They will be "violent in the extreme," and then when it is too late for the masses, the meaning of the signs will be unmistakable to the most casual observer.

Nature is full of wonders of activity and life. One may inquire if there is an intelligence that directs the course of all things in the natural world. Is there anything that directs the activities of the growing plant? Certainly; the directing agent is the seed, for the plant unrolls from the natural architect. All the affairs of the universe are directed through the life, thought, and functions of the perfect God-man. Jesus the Christ began the new creation nineteen hundred years ago. The old creation began in the same way when it was new. The physical world is an expression of the divine Man.



# The Open Court of Inquiry.

THE EDITOR.

## The Genealogy of Jesus the Christ.

"I will admit that there is no way to disprove the truth of the Koreshan method of harmonizing the genealogies of Jesus given by Matthew and Luke; but I find a flaw in Matthew's genealogy. He contradicts history. He says that, Josiah begat Jeconiah and his brethren about the time they were carried away to Babylon. Jewish history states that Josiah was dead before Jeconiah and his brethren were carried away, and that he was their grandfather, and not their father. It seems to me clear that if Jewish history be true, and Matthew's genealogy be also true, there is no such thing as a lie. I should be glad to see how you harmonize Matthew i:11 with I Chron. iii:15, 16. Besides, Matthew's genealogy does not agree with his statement that there were fourteen generations from Abraham to David, the same from David to the 'carrying away,' and the same from the 'carrying away' to Jesus."

The Gospel according to Matthew begins with the words: "The book of the generation of Jesus Christ, the son of David, the son of Abraham." Now, Matthew did not mean to convey the idea that the book of Matthew was the book of the generation of Jesus Christ; nor that the first chapter of his Gospel was such a book. But that the book of the generation of the Lord Christ was the *line of human beings* extending from Abraham to Jesus. That was the book; it was the book of *his life* as it came down to him. It is positively certain that if the book was the *living* book, and not the one composed of parchment written by Matthew; if there was a genuine line of life extending from Abraham to Jesus, there could not possibly be any missing-link in it. The real thing concerning which the real truth is desirable, is that book of the generation of the life of Jesus, with the living words of which it was composed, written through the processes of generation.

Luke does not give a corresponding line from David to Jesus; Luke gives a line of spiritual generation, through a line of spiritual fathers and sons in Israel. I Chron. iii. does not claim to follow the same line; it is the same from David to Josiah, to be sure; and the difficulty is increased in the mind of the average Bible student, by the fact that the names in the book of Chronicles are Hebrew, while in Mat-

thew they are from the Greek. It is possible that Jewish history is wrong; but it is a fact that according to the Bodleian manuscript of Matthew, Jehoiakim should stand between Josias and Jechonias. This would seem necessary to fill out the "fourteen generations" from David to the captivity.

The Koreshan position regarding the critical study of the Bible *text* is this: It is remarkable that coming down through the centuries, the Bible should be as complete and its text as pure as it is. There are flaws in the old manuscripts, and errors of translation. The proper method of study is *not* to take the words and jots and tittles and subject them to microscopic examination in order to determine the truth or falsity of the Record. The matter cannot be settled in accordance with the methods of the "higher critics." The inspiration is not of words, but of *thoughts*, which the words may more or less perfectly express.

The truth of the Gospel according to Matthew is not invalidated because there are flaws in his record. A super-critical observer scrutinizes a photograph of a plant which has been changed and improved through methods of advanced culture. The critic finds a flaw in the photograph, due to some defect in the processes of photography; and the critic at once declares that it cannot be the photograph of a real plant, because there is a *flaw* in it.

An inspirational artist sees a wonderful picture in his mind; he makes a sketch of it; and it conveys in a general way his impressions. The sketch is handed down to posterity—for the criticism of the critics, and the admiration of admirers. To those whose minds are carried from the picture to the things seen, it is wonderful. To those whose minds are intent on endeavoring to determine whether or not the man saw what he claimed to sketch, there will appear defects sufficient to lead them to seriously doubt its genuineness.

St. John the Revelator recorded what he saw in the celestial degree; he employed a phase of word-painting, picturing in symbols what he saw on

the interior. The great benefit of the study of the Book of Revelation is not in admiring its literary quality or character, not in fitting out numerical relations of the words—which may be withal interesting; but in comprehending what St. John saw—of seeing beyond the Record of the pictures and symbols, the great and grand things which were presented to his mental and spiritual vision.

Defects in the writings of the book of Revelation may be found. The critic may be able to fancy it full of errors, idioms, and meaningless expressions. Yet, the great picture, the magnificent panorama, has been unrolled in the events of the dispensation and its culmination, in the progress of the divine life, the development and descent of the New Jerusalem. Look above and beyond apparent flaws in the Biblical text. Learn great central principles underlying the Book; learn the science of the things expressed—and then all doubt as to the genuineness of the Record will be dispelled, and the mind will no longer follow the methods of "higher criticism."

The Declaration of Independence to-day is a fading document; the materials upon which it was written are decaying; age has laid its hand upon it. But the people venerate the document because it is old, because it shows the marks of age and use. The Bible is very old; its spirit is true, though it shows the defects of age. It is loved because of its very truth and its very endurance of the centuries of time. The spirit of the Bible, the essence of genuine science, the knowledge of the Almighty, as expressed through the natural cosmos, and through the ultimate triumph of reason as manifest in the Koreshan Universology—vindicates the old through the manifest newness of the intellectual fruit of the ages.

## What is an Hypothesis?

There is a gap to be filled up. How? Not by direct vision. Then by indirect vision. We guess, and our guess has a Greek name, *hypothesis*—namely, that which is placed under, and supports the observed facts.—LEWES.



# DOES THE EARTH GO ROUND?

Opposition to the Absurd Idea Stirs Up  
Flammarion the Astronomer.

The fact that a great many usually thoughtful and well-informed French journals have been casting serious doubt on this question has aroused the amazed wrath of the astronomer M. Camille Flammarion. Speaking of these various newspaper articles discussing the fixity of the earth, in *La Revue*, he says:

"To conclude from these dissertations, these *jeux d'esprit*, that modern astronomers doubt the movement of the earth, is to ignore the very fundamental framework of their geometrical discussions. A Jesuit, in the eighteenth century, Father Boscovich, greatly embarrassed as to how to finish off his astronomical calculations on the hypothesis—still taught by his superiors—of the earth's stability, calmly adds as his justification: 'The earth's

movement is not demonstrated; nevertheless, I will act as if it did turn round.' Great heavens! what else could he do? And was it not the pious Pascal who, without so much as daring to take any side, declared simply that if it were proved that the earth turned round the whole of mankind together could not oppose this movement,—could not avoid turning round with it? Since that time, we know *with certainty* that the earth turns round. \* \* \* To doubt the movement of the rotation of the earth is to go back, not merely two or three centuries, but more than two thousand years, for the Pythagoreans taught this movement. And Aristotle and 'his learned cabal' opposed the opinion down to Copernicus."—*Review of Reviews*.

## THE ROCKEFELLER REVIVAL.

What an Editor Thinks of the Millionaire's  
Contributions to Evangelism.

The Protestant churches of New York City are to have a revival this summer. Great tents will be set up in various parts of the city, especially in "the boozier quarters." Mr. John D. Rockefeller has given \$1,000 toward the expenses. "The churches, rising above and ignoring their differences," said Bishop Grier at the preliminary meeting in Carnegie Hall, "are going to preach the gospel to the city."

And Mr. Rockefeller must think they are going to preach his gospel; and so he gladly contributes. Grab all you can; ruin thousands to grow intolerably rich; then try to bribe your way into heaven. Scatter among the churches some measly proportion of the illimitable gains. See them grovel to pick up the largess. See them start revivals. See them servilely making friends with the mammon of unrighteousness. See them forgetting that the gospel according to Christ and the gospel according to St. John Rockefeller are as opposed as light and darkness.

Revivals, Rockefeller revivals! Revive if you can, the dying faith in honesty and honor. Revive belief, if you can, in men and women more and more estranged from churches where "respectable" men, welcome figures in the church, pass the plate on Sunday after six days of "high finance," during which they have been squeezing the public and bilking their fellows. Revive the dead commandment, "Thou shalt not steal." Teach, if you can, that business is not a mere intellectual and profitable form of burglary, grand larceny, embezzlement, and getting money under false pretenses. But a revival of which John D. Rockefeller is one of the "angels"—Humph!—Editorial in July *Everybody's Magazine*.

## ADVERTISING COLUMNS.

The Policy of THE FLAMING SWORD regarding advertising matter is that nothing objectionable to the enlightened reader will be inserted. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers please state that their advertisements were seen in THE FLAMING SWORD.

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Space.	1 wk.	4 wks.	3 mos.	6 mos.	1 yr.
1/2 in.	\$ .30	\$ 1.00	\$ 2.50	\$ 4.00	\$ 7.50
1 in.	.50	2.00	5.00	8.00	15.00
2 in.	1.00	4.00	10.00	15.00	30.00
3 in.	1.50	6.00	15.00	20.00	40.00
5 in.	2.50	9.00	20.00	30.00	50.00
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## List of ————

## Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

### The Guiding Star

#### Library Series.

BOOK I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

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5 cts. each.—*Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders), by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.*

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The total listed price of the above works, with 500 assorted leaflets, is \$4.07. The entire lot, if ordered and paid for together, may be obtained postpaid, for the sum of \$3.25. Or we will send all of the Pamphlets and Tracts and a package of assorted Leaflets, for 75 cts. Or all of the Tracts and Leaflets for 10 cts.

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Atlanta, Georgia

### THE WEEKLY NEWS-DIGEST.

Embracing Important Events of the World and National and Local News.

#### Important Foreign News.

The pirate battleship, mutinied from the Russia's Black Sea fleet, was not blown up as reported; the mutineers, after dividing the treasure-box among themselves, surrendered to the Roumanian government, with the understanding that they were to go free. In the meantime, Russian officers came to take charge of the warship; but upon arrival it was found at the bottom of Kustenji harbor, sunken by the mutineers, who left the sea-cocks open and flooded her hold.

The Japanese have at last entered and taken possession of Russian territory. Little resistance was met on Sakhalin island; quantities of Russian guns and ammunition were captured, and the island is now in possession of the Japanese.

The Cossacks are said to have begun a murder carnival in Warsaw; martial law is declared, and men, women, and children are shot down without provocation.

The prefect of police, Moscow, Russia, was assassinated, while receiving petitions from strikers. The assassination was political.

Sweden guards her frontiers, by way of precaution against the reported threatening attitude of Norway.

Martial law is proclaimed in Caucasus, Southern Russia.

#### Happenings in America.

The postal department issues fraud order against the United States Bank, St. Louis, Mo. Bank was organized in connection with a magazine; its 65,000 stockholders were reached through the mails; the use of the mails is now forbidden to the promoters of the scheme.

The grand jury at Milwaukee indicts sixty grafters. Service upon them will be made at once, and trials conducted as soon as possible.

Secret service officers have made their report to Secretary Wilson concerning the "cotton leak" scandal. The Government intends pushing prosecutions.

Surprising reports are made concerning acceptance of rebates from railroads by numerous manufacturing firms in America.

Cleveland convention of rabbis bitterly opposes reading of the Bible in public schools.

#### What is the Number on Your Address Tab?

If a blue check mark appears in this paragraph, your subscription expires with this issue, and we invite a prompt renewal, either with remittance or promise to pay. If you are prompt you will miss no numbers, as we will mail you two numbers after expiration of your subscription. If you do not advise us that you want THE FLAMING SWORD continued will be obliged actual laws, to erase subscription list. If you cannot pay at once, send order or request for subscription, with promise to pay during the year. In renewing your subscription, please read carefully the matter at the top of page two of every issue of THE FLAMING SWORD, and follow instruction as to remittances and letters.

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BALTIMORE, MD.—Mr. Henry N. Rahn, No. 534 E North Avenue.  
BEAVER FALLS, PA.—Mr. A. L. McDonald, 1305 Fourth Avenue.  
CHICAGO, ILL.—Mrs. A. M. Miller, Cor. 60 st. and Rhodes Ave. Phone 4862 Wentworth.  
OTTUMWA, IA.—Mr. Madison Warder.  
FLORENCE, NEB.—Prof. O. F. L'Amoreaux.  
KINGSTON, TEX.—Mr. N. C. Murray.  
LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.  
ENON, O.—Mr. C. D. Shellabarger.  
NEW YORK, N. Y.—Mr. P. W. Campbell, 176 W 89th St.  
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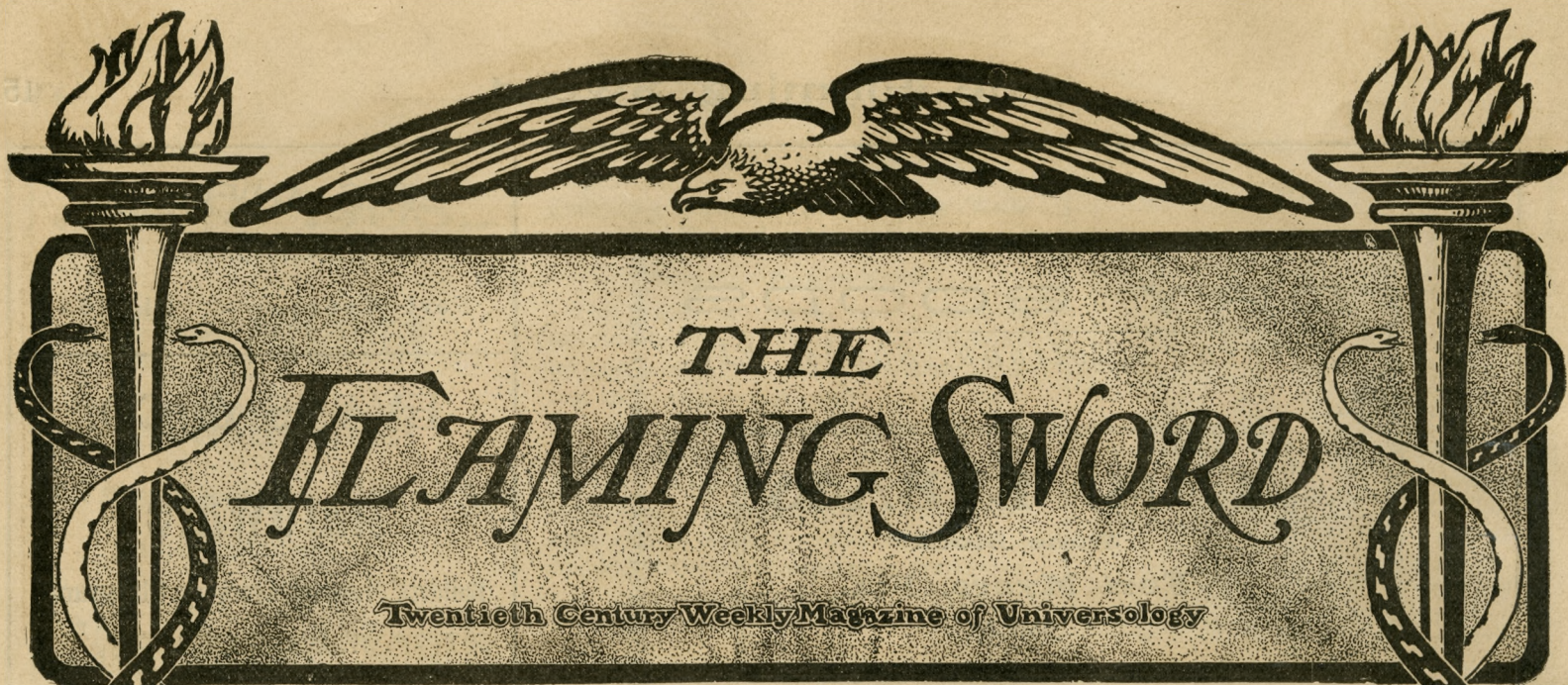
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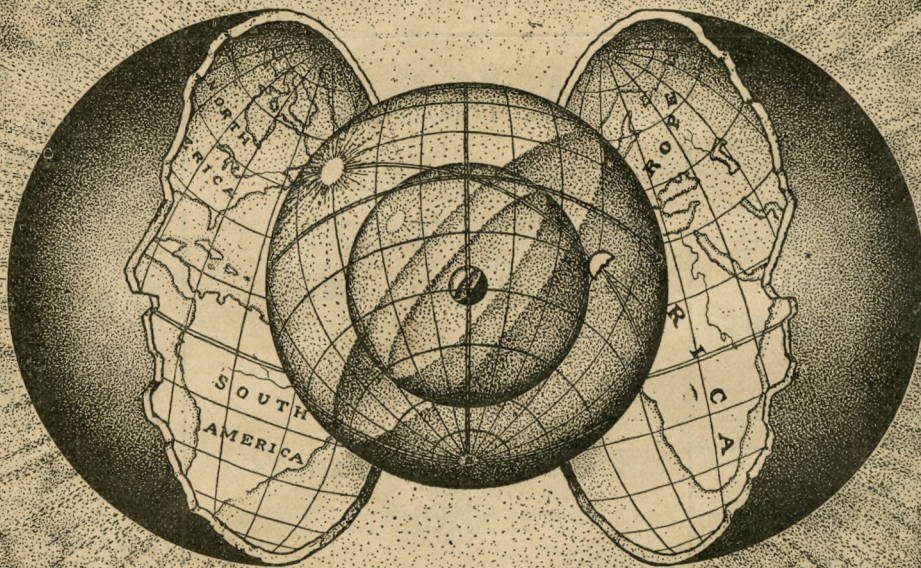




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NUMBER 7.



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